RELIGIOUS.

Services and Sermons in the Churches of the City.

BLOSSOMS OF HOPE BUDDING IN FANCY.

Fashionable Churches Riddled by Frothingham's Battery-They Are Not Sacred, Neither Are They Sanctuaries.

Talmage on Varnished and Veneered Religion.

Marriage and Divorce Microscopically Considered by the Rev. Charles B. Smyth.

SUNDAY A GRIM SEVERITY.

The Charity of God and Its Power Over Human Hearts Considered by Father Farrelly.

A SCOTCH DIVINE ON GLORY.

God Demands an Undivided Heart and Perfect Love.

ST. PATRICK'S CATEEDRAL

Sermon by Reverend John M. Farrelly-Charity the Greatest Commandment— Its Definition and Its Obligations—The

The Cathedral yesterday was, as usual, well attended, and the chill temperature and gloomy aspect of the morning seemed to interfere in no The vocal and instrumental music of the Mass lacked nothing of its accustomed impressivehowever, was the eloquent sermon preached by THE REV. JOHN M. PARRELLY.

Most Rev. Archbishop McCloskey. After the singing of the Epistle and reading of the Gospel by the celebrant, Rev. Father McNamee, the reverend gentleman proceeded to the pulpit, made the requisite announcenents and then read the Gospel of the Sunday, rom which he chose his text—St. Matthew xxii., "And one of them (the Pharisees), a doc tor of the law, asked Him, tempting Him, 'Master, what is the great commandment of the law?' Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and thy whole soul, and with thy whole mind." In reading the Gospel hisory of our blessed Lord's conversations with man It is worthy of remark that there were

to Him. They were either questions of some ntility to salvation or they were questions of mere idle curiosity, or, finally, questions good or in-different, but prompted by malice or bad faith. To the first class of interrogatives Jesus always ananswered, "yes! sevent times, seven times, answered, "yes! seven to questions of mere idle curiosity He inswered. Thus, when the Apostles, curious the last day, inquired if on that e would restore the Kingdom of Israel, aid, "It belongs not to you to know as and times which the Father holds in His

that he who came to scoff remained to pray, and Jesus said to him, "Thou art not far from the Kingdom of God."

WE COME HERE TO QUESTION JESUS and to know from Him the way to salvation, and like the Jews of His day we, too, perhaps, come with various motives. Some, and the greater portion, I trust, come in real earnest to make their requests; but some, too, it may be, from idle curiosity and in the spirit of baa fait; but whatever our motives, the answer of Jesus to us all is, "Thou shait love the Lord thy God with thy whole heart and thy whole soul, and with all thy mind. This is the first and greatest commandmen.," But what says the world? "This is the last and least command." How wrange the charity of God contrasted with the charity of the world! And here we come to reflect on charity—the greatest of virtues. Charity is an inclination of the heart to God; and as God is the great object of man's love, charity binds us to render Him that tribute, for God is grieved when He is offended and rejoiced when He is glorified, and to love God sincerely is to glorify Him in the best possible way.

THE OBLIGATION OF OUR LOVING GOD is, therefore, obvious. In the Old Law, the Jews, although the sword of correction hung above their heads, considered the first and greatest command was to love God above all things. And St. Augustine tells us that as there can be no religion without worship, and no worship without love. The greatest perfection of religion is the love God sincerely it herefore as much more pure, holy and perfect our religion is than that of the Jews, so much the more strictly are we bound to love God sincerely in the religion of sanctity and perfection, and hence, by excellence, the religion of love. "For you have not received the spirit of bondage in fear, but that of adoption as sons, whereby we cry, Abba, Father."

The condescension of God to win our love was such as man might never have hoped for.

hence, by excellence, the religion of love. "For you have not received the spirit of bondage in fear, but that of adoption as sons, whereby we cry, Abba, Father."

The condescension of God to win our love was such as man might never have hoped for. He sent upon earth His only Son, not in the funness of manhood to dictate to us as a master, but under a form which inspires the keenest sympathy and tenderest affection—the form of a little infant. Follow Him from that chilling night in Bethlehem to that bitter affectnoon of clavary and you shall find His words and His actions breathing the tenderest love for man. His blessings and His promises were always most bountful, and His deportment towards man full of sympathetic considerations. In Gethsemane, when, in the midst of His agony, He found His disciples sleeping, He said, "Sleep on, sleep on and take your rest." On meeting Judas, the traitor, He did not smite him by an act of His omnipotent will, but kissed him tenderly, saying, "Judas, betrayest thou the Son of man with a kiss?" We cannot, as followers of Jesus, smite his cuemies, but we still can give Him evidences of our love. We can give him our hearts, all that He requires. "Son, give me thy heart." We can keep His commandments, and we can avoid giving scandal, the most virulent wound which can pierce the heart of Jesus Grifst. We can love Him for His sake—mark, for His sake, and not for our own personal interest.

This charity it is which renders worthy of eternal life the ardent zeal of the apostle, the invincible courage of the martyr, the profound learning of holy doctors, the immaculate purity of virgins, the penances of anchorites had evoly other species of Christian sanettry. But if charity be wanting God would not reckon them one instant among his isithing nor admit them to one ray of heaven's glory. The apostle says, "If I speak with the lowe of God enter into the soul than it takes absolute possession of it, and directs I where it wills, and, moved by this invincible love of God, man rises superior

clared before all his love for a whole nation, and the good Samaritan spared neither money nor assistance to a fellow stranger. It was charity overpowered the heart of Magdalene when she watered the feet of Jesus with her tears, and obtained His mercy, His love and His forgiveness.

Let us, then, cling to charity and fear not. The world will oppose you as it opposed Jesus Christ and as it now opposes His holy Church, and as it has opposed it from the beginning—from the days of Dioclesian down to the present time. But the Church, like her Blvine Founder, has been always the exemplification of charity—the point of attack for all heresies and inddelity—but always at home her responses are meek and inoffensive. Indelity has no life, for the seed of life is not in her. In van is it looked for there. It is as seeking the living among the dead, as when students of anatomy chop up the human body to find the soul. The life of the Church is charity—the life of heresy and infidelity, hatred, which will be their ultimate destruction; for charity alone begets love and shown and strength and final triumph. This charity, being the life of the Church, will keep it alive forever, for charity never faileth. Fear not, then, the opposition your charity will meet—you will be triumphant. Love God and love llim with your whole soul and your whole mind," and you may truly say you have begun to enjoy the glery which God has prepared for those only who love litte.

WESTMINSTER OHURCH. Sermon by the Rev. John Kay-The Frpreached yesterday morning in the Westminster Presbyterian church, in Twenty-second street. Th congregation was a very slim one, owing, of course, to the absence of many of its members from the pressive as if every seat had been occupied. Mr. Kay took for his text the passage from Matthew: the kingdom of their Father." He said that all we Bible. Some of the ancient philosophers, drawing hope from the evidence in man of noble faculties, which were apparently nipped in the bud by death, had entertained a faint expectation that there was a life beyond the grave. But such a hope was a faint one, and was confined to a few very enlightened men. To the mass of men, for thou-sands of years, all was doubt and darkness. The in the future world-heaven and hell-and though es saw taking place around us in this world. Was gradually growing worse, while the good man was gradually growing worse, while the good man was constantly growing better. And, so far as we could see, there was no limit to man's possibilities of either good or evil, and in the future world we might indeed either become as God or as the devils. Enough was told us in the Bible to show us that no words could paint the torments of the damned or the joys of the righteous in heaven was compared to the shining of the sun. Nothing was more fitted to impress us with majesty and grandeur even of the Almighty than the heaven lit up by the great light that was made to rule the day. Mr. Kay then at length enlarged upon the beauty and sublimity and glory of the sun, and showed that it was as necessary a spring of life in the material world as God himseir was in the spiritual world. Remembering this, we could form some idea of the exceeding glory of the righteous when disencumbered of sin and perfect in holiness, they should enter upon an eternity of blessedness and happiness. And might we not, therefore, say to ourselves, "Take courage; let us think of the glory of our reward; though our humble piety may be unknown to all but a few immediately around us, yet still we shall shine forth as the sun in our Father's kingdom." Again, this statement that the righteous should shine as the sun not only showed the great giory, but also the excessive light that would irradiate their minds in heaven. Light was always used in the Scriptures as the symbol of knowledge. Our knowledge now was but feeble, flickering and irregular, but in the world to come we should become, as it were, solf-luminous bodies, filled with light. Cast the sun where you might through the universe it would send forth light, because it was itself the source of light and heat. And while now our light was but borrowed and faint, obscured by sinful passions and desires, we should in heaven be as suns, shining by virtue of our being ourselves, like the sun, a spring of light and heat. Sometimes it was, even while was gradually growing worse, while the good man

ST. STEPHEN'S CHURCH.

Sermon by the Rev. Father McCready-The Love of God and One's Neighbor. The high mass at St. Stephen's church yesterday mass sung by the choir was Machi's. Mr. Denforth, the organist, played a few brilliant pieces during

he service.

The sermon was preached by the Rev. Father McCready, who took his text from Matthew xxii., 37-39, "Thou shalt love the Lord thy God with thy whole heart, thy whole soul, and thy whole mind, and thy neighbor as thyself." In these few words we have an epitome of the Christian religion, of the whole law of God. On these two command-Man's duties and relations in this world are two-fold towards God and towards his neighbor. Man cannot neglect those duties or violate his obligations toward either without injury to the other. If he be guilty of injustice toward his pellow men

he offends God, who commands him to love his neighbor as himself. Again, he cannot sin against God without marring and violating the harmony of that perpetual thanksgiving and praise which all created nature, and especially man, is called upon to offer to God, the Creator, the Sovereign of created nature, and especially man, is called upon to offer to God, the Creator, the Sovereign of the Universe. Man's duties and the requirements which God demand are contained in the decalogue, or table of the Ten Commandments, which are epitomized and substantially reduced to the two given by our Lord on this occasion. On these two commandments depends the entire law; for if we examine the decalogue we shall find that the three first have God immediately for their object, the remaining seven having reference to our neighbor. Thus St. Paul, in his episite to the Romans, says:—"Owe no man anything; but that you love another; for he that loveth his neighbor hath fulfilled the law. For, thou shalt not send, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment it is comprised in this word—thou shalt love thy neighbor as thyself." When Christ called these commandments the greatest, he insinuated that we should have those precepts ever in our minds and hearts, that they should be ever before our cox, that they should be the rule and guide of our conduct through life. How, then, are those precepts observed in the world to-day? Do we find them reduced to practice by Christians in their relations with God and their neighbor? We have but to read the Records but thistories of crimes which shock the feelings to think of? They tell us that the observance of the precept, "Thou shalt love thy neighbor as thyself," is only the exception. What are those records but think of? They tell us that men seem banded together in society as if for no other purpose than to destroy and render each other miserable. Murder in its most startling forms everywhere presents itself. Injustice and circumvention of each other mark all relations of society. Whether we regard individual relations of hose of bodies corporate or politic, everywhere the demon of injustice and dishonesty seems to have set his seal, until the honest man has become the mark for scorn, while the unjust man is honored in proportion the Universe. Man's duties and the requirements

AMERICAN PRESBYTERIAN CHURCH. on the Subject of Marriage and Di-vorce-The Question as it Affects the

preached on the text, "God So Loved the World," &c., John III., 16, 17; and in the evening delivered the lecture announced, entitled "Lessons for the Clergy on Marriage and Divorce." In his preface lecture delivered last Sunday evening. "In looking over," said he, "the editorials of that very able and distinguished journal, in which my lecture was reported on last Mouday morning, I perceived that its critique thereon called in ques-tion, by implication, the wisdom of my delivering lectures for the clergy, assigning as a reason that they "never hear them, and do not very often see them." We must beg leave to differ with the reeading and widely-circulating paper must have, at

setting their minds thinking on the subject, and probably evolving something from themselves of a beneficial nature, and so far be of use, especially if, as the same journal says truly, "among professors of religion there are too many theorists and too few practical litustrations of the life and power of godliness in the soul." As to the latter part of the critic's assertion, we think it is a little too modest. We do not even know with certainty, it is true, that a sermon or lecture will be reported the next day, but if, perchance, in the exercise of a wise spironhal discontinuous of the contents are spread far and wide among all classes from the reported, who does not know that its contents are spread far and wide among all classes from the reported, who does not know that its contents are spread far and wide among all classes from the reported, who does not know that its contents are spread far and wide among all classes from the reported, who does not know that its contents are spread far and wide among all classes from the reported to the spread far and wide among all classes from the right reverend's sanctum in this metropolis to the humble tent of the reverend explorer of the benighted land of the sons of Ham. As to preaching "salvation full and free to dying men and women." let those men and women come and hear and judge for themselves. We cordially invite them to free seats to receive the glad itdings, "without money and without price." He then announced as the text Matthew xix., 6, "What God hath joined together let no man put as under," Jo ning and separating, or marriage and divorce, constitute, said he, the double subject of our text, as they do also of our lecture this evening. There are many applications of the term marriage, as when it refers to the ceremony, or to the act of one party in taking the other, or to the state of onthe being joined. The cermony or act of joining the two might, in some instances, if we are to judge from consequences, be styled very truly an uncivil contract, but it is

post, jure decino, a mere civil contract. The Catholic doctrine that it is a sacrament is even nearer the truth than that.

THE BEST DEPINITION OF MARRIAGE

Is the junction of a woman to a man, whom God has made for him. Thus was Eve married to Adam; thus is the adage true that "marriages are made in heaven." Any other thing called marriage, though it may pass in currency and have the stamp of legality, procures nothing but spurious results. May that very respectable class of the community commonly styled old maids get married? Certainly, if they choose, provided they are not too old. May old bachelors get married? Yes; but such men ought to be treated like a letter received too late when they presume to present their withered attentions to budding, blooming belies of fourteen. Nobody doubts the propriety of young men and young maidens getting married. Who will say it is not their duty to do so after reading in the distinguished journal alluded to the doctrine hald down there by the celebrated, and now rejuvenated Pére Hyacinthe, or the original declaration of the Almighty that it is "not good for man to be alone," or the divine command given to the first made bride and bridegroom in Genesis 1. 28. But may a

CATHOLIC PRIEST GET MARRIED?

Is a question now claiming public attention. "Ay, that is the question—there's the rub." It seems that one has got married lately and that it is proposed for him to attack the citadel of the priest-hood and take it by storm at the head of an army of a thousand loving maidens. Be it so. We fear that such maldens would meet with the fate of many a forlorn hope. We are not in favor of the doctrine of clerical celluary any more than God, who said it was not good for man to be alone; but when a man has taken a solemn oath never to

a foriorn hope. We are not in favor of the doctrine of clerical cellbacy any more than God, who said it was not good for man to be alone; but when a man has taken a solemn eath never to marry—whether Protestant or Catholic—wherein lies the propriety of his violating the same under any pretext, after proving by experience of many years his ability to keep the same? I am not clear upon that point: but I think that if I were a well-preserved old bachelor of forty-five I should think twice before I would marry a widow of forty-after taking such an oath. Can it be said of two such persons that "God hath joined them together?" For the present let us leave that to their own consciences to determine, and proceed to the second branch of our subject—divorce. All honor to this State, that, let other States do as they may, the State of New York does not allow a divorce a vinculo materimonit except for that one gross cause for which it is permitted by the Saviour in Matthew v., 32, and xix., 3-9. The passage to which the Pharisees alluded in verse seven refers, not to a woman who had settled down for any length of time in the marriage state, but only to one just married. What they interpreted as a command in Deuteronomy, xxiv., I, Christ explained to be only a permission, as we say an offence is tolerated when THERR IS NO JUDICIAL LAW.

to punish therefor, yet it is not any the less an offence according to the moral law. He proved the indistructibility of the marriage ite from the original institution of marriage; the agreement of Moses and Christ, the positive doctrine of Christ to his Church; depleted; the evils that would result to the family, to society and to the State from a disregard of the Christian doctrine on the subject, urged the inviolability of the marriage tie from the unceasing love of Christ to his bride, the Church, as shown in Rom. viii, 33-39, and concluded with an appeal to the clergy to exert their inducence everywere throughout the land in favor of the conservative Christian doctrine upon this momento

FOURTH UNIVERSALIST CHURCH.

Dr. E. H. Chapin on the Pharisee and

the Publican—The Efficacy of Prayer.
The Fourth Universalist church, on the corner of Fifth avenue and Forty-fifth street, was reopened for the Winter yesterday by the pastor, Rev. E. H. Chapin, who addressed a large and quite fash-ionable congregation, taking his text from Luke vill., 10—"Two men went up into the Temple to pray, the one a Pharisee and the other a publican." It is essential to note three things in this verse, said the reverend gentleman—the men, the place and the purpose. Radical differences among men are few. It is a most palpable truism, although a most suggestive one, that every man is full of human nature. Every phase of human characteristic from the barbarous savage to the cultured Christian is represented in this city, and we may with equal truth say these varied characteristics exist in each human breast, and that in a sense each man is also every other man. But es-

sentially every man is A PHARISEE OR PUBLICAN.

The Pharisee is not to be exclusively identified with the sect that flourished in the time of Christ. There are Pharisees to-day-formal and ostenta-There are Pharisces to-day—formal and ostentations worshippers, men scrupulous to the letter, sticklers for creed, dogmatic in definition, determined as to the orthedoxy of their own creed rather than zealous for their own salvation, and hot and intolerant as to the views of Christ rather than imbued with His tender sympathy. May not, indeed, this term cover a wider definition and include the men whose morality is legal; whose virtues are rather excrescences of custom than outgrowth of character; who perform strictly and sternly all the formal duties demanded by the Church; who are chaste, upright, and, as the world goes, honest; who sit down satisfied with themselves, feeling no aspirations for anything higher, no need to be any better and no conception that they are not just what they ought to be.

to be.

THE MOST PITIABLE CONDITION

for a man to be in is to be completely satisfied with himself. It were well that we should stop and ask ourselves, "Why am I not as miserable as these?" The unhappy slave who is remorselessly scourged by the passions that have mastered him, the disnevelled woman who has cast the crown of her womanhood in the mire and trampled upon it, the reckiess man who has deliberately

One nearer to God's altar trod; The other to that altar's God.

One nearer to God's altar tred;
The other to that altar's God.
While the Pharisee in his prayer refers mainly to
himself, the publican looks away from himself;
while a self-consciousness is necessary to the true
Christian spirit—necessary, indeed, before we can
seek God effectively, as in speaking of the prodigal
son we are told "when he came to himself"—no
man can bear to be continually sounding his own
heart. We must look to ourself, though not merbidly; but it is more necessary that we look away
from ourself. He who would argue that
AN ENGULBACKMENT TO SIN
is found in the fact that God's grace is so broad
does not understand human nature. The first
thought of the prodigal when receiving the kindly
forgiveness of his father was not "since he forgives
so readily I will go sin again." Have any of us as
children, receiving the forgiveness of our parents
for some childish sin, felt thus while enfolded in the
broad and sheltering arms of our parents? No.
The first thought that rises within, the thought that
romains present with us longust while the remembrance of that kindly forbearance lasts, is the
thought,

HOW MEAN IS SIN!

brance of that kindly forbearance lasts, is the thought,

HOW MEAN IS SIN!

They went up into the Temple to pray. The injunction, "Enter into thy closet," is a precept against exclusiveness in prayer as well as against ostentation. The man who studiously avoids the fellowship of man in communing with God is as self-rightoous as the Pharisee. There are associations connected with worship in our church or temple which are holy, and which man cannot afford to do without. The Temple now is no one place. It is no Moriah, no mountain, no Judea, but that place where each man finds the most nourishment for his soul, the place where he feels that he can touch God with the closest touch. I have no sympathy with that religion which would make

SUNDAY A DAY OF GRIM SEVERTY, but I have less with that spirit that, under the name of anti-Puritanism, would make it merely a day of license or remand it to the chaos of the work-day world. Let us come up to-day, reopening the familiar house of God in which we worship, remembering, whether we have been across the seas or sojourning among our own mountains and on our own seasides, in the disastrous season of Summer just past—a season of unusual heat, filled with storms and tornadoes and checkered with catastrophes—that above all is a God of sublime order, of infinite wisdom, of unlimited mercy, who doeth all things well.

Mr. Greeley was present during the service.

PORTY-THIRD STREET METHODIST EPISCOPAL

Right to Teach, Preach and Exhort Proved from Scripture and Church Usage-Sermon by Rev. Dr. L. H. King. A couple of weeks ago, during the vacation of Dr. King, the trustees of the Forty-third street Methodist Episcopal church invited Mrs. Van Cott, the New England evangelist, to preach for them. She did so, and almost literally, like Paul at Tross, however, tiring or setting any one to sleep, as the Apostle did. Upon Dr. King's return to the city he clared that he would let the Church know what thought about such innovations upon his own craft and upon the usages of the Church. This he did yesterday to a large congregation, basing his remarks upon Acts il., 17-"Your daughters shall prophesy." For ten days, he said, the infant Christian Church waited in Jerusalem for the promise of the Saviour that He would send the Comforter to abide with them for ever. But the days passed and there was no real, naked faith. But it came at last from beaven as of a rushing mighty wind, and it filled all the ting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost and were now ready for work, and God had the work prewent forth and preached in divers tongues as vants and handmaids alike, should prophesy. And

this morning. Himstrations of burophesying of preached Christ unto the people of Samaria and then started on the road toward Gaza, when he met an Ethiopian cunuch reading a portice of the prophecy of Isaha, and at the cunuch's invitation Philip got into his Carriage and preached unto blim Jesus. What was invitation Philip got into his Carriage and preached unto blim Jesus. What was a good sermon. It converted the audieuce, and that is always a good sermon that converts souls. What part, then, he asked should women take in preaching? The Bible has done much for han, but it has done more for women. True, there are some women who mest in this diversity of the control of the c

LYRIC HALL

What by Rev. O. B. Frothingham.

ingham, paster, was held in the audience room of Lyric Hall, on Broadway, near Forty-second street, yesterday morning. A large and appreciative audience was in attendance, the female element predominating. The services were opened by a voluntary on the organ and an anthem by the admirable quartet choir, under the leadership of D. W. J. Hill. Following the usual religious exercises, the reverend gentleman announced for his text Psalm ixxxiv., 1—"How amiable are Thy tabernacies, O Lord of Hosts." He said: It is impossible to enter freely into the sentiment of the ancient Hebrew towards his place of worship. To him it was the house of God, the home of his traditions, the Holy of Holles, where was kept the Ark of the Covenant, representing the visible pres-ence of the Deity. His temple was the work of ages, and the great—the mighty from all lands, had contributed to its construction. Here perpetual tinguishable. For him to enter it once in a lifetime was a place of meditation; the priest was always Such a church was in itself a faith speaker then proceeded to show how feeling became reduced in contemplation o the church edifices of the present day. They are built by the wealth of the few, for the convenience of the few; no reverence attaches to them; as occasion demands they are torn down and others erested in other localities. In no way do they con-stitute an expression of faith; they are opened

erested in other localities. In no way do they congitute an expression of faith; they are opened but one day in the week and closed for the balance of the time. There is no sacredness attached to them, and they constitute

NO SANCTUARY

where needy men can forget their trials and tribulations in the exercise of prayer. Still further is this feeling reduced when, instead of a church building, refuge is taken in such a hall as this, devoted to secular pursuits during the week. The speaker then enlarged upon the identification of religion with its home, so general in the human mind as to prompt the question, Why do we keep up the form of service and an inclination to apologize for doing so? The Roman asks no such questions; to him the Church is an eternal—a perpetual institution, not made by or amenable to civilization; the Church is of God; a special condition apart from society; always the same, founded on an eternal rock. He argues God's thought never grows old, and through all changes his Church remains. Object that he is in the way of progress, an enemy to civilization." The priest offers no apology, no excuse. The Protestant, too, never asks the questions, for his faith is based on Revelation; prophets originated it, apostles confirmed it, and it has been tested for 2,000 years. Talk of philosophy, and he responds of the faith once delivered to the saints, never to be altered, and so he repeats the same story every year amid every variety of time and circumstances. But suppose the Church a human institution, needing to change in order to adapt itself to the condition of mankind, perhaps to

kind, perhaps to

GIVE WAY TO SOMETHING BRITER;

a formal creed devised by man and doomed to modification. In order to answer the questions we must go back of the form to the idea. The Church is not a cathedral, not a great sanctuary of marble, but a body of people, no matter how great or small, bound together by common ties, the same hopes and aspirations. The speaker then proceeded to consider two things necessary to constitute a Church, brotherhood and faith, a feeling and an idea, a sentiment and belief. The former is a vital principle of every Church. Its existence among the primitive Christians, amid every suffering and persecution, was cloquently portrayed. They need no churches, no lotty temples, like those at Rome and Ephesus; and yet, with our faith, our sympathy, our prospect, no priest or praestor could tear them asunder. The Roman Church owes much of its vitality to this conception of brotherhood. Members of all degrees—rulers and serfs, all races and tongues—kneel on the same stone floor equals before God. The Roman Church is a pure democracy, and every member can aspire to be Pope, as the American citizen to be President. The benefit of this sentiment was illustrated by reference to other sects, and the necessity of its cultivation enforced in this, an independent Church, and also the necessity for providing

A SPIRITUAL HOME,
one of the strongest needs of our nature, for the immense numbers gathered here, who from the peculiar character of the city remain strangers. He styled New York a social wilderness—a spiritual desert. It has no genius of its own, no controlling spirit—a vast caravanseral. True, but iew have our views and purposes, but that few should be looked after. Though small, a Church is a Church, and brotherhood brotherhood, and should fill the first principle of its character. Shiritual homes should

spirit—a vast caravanserai. True, but few have our views and purposes, but that few should be looked after. Though small, a Church is a Church, and brotherhood brotherhood, and should all the first principle of its character. Spiritual homes should be furnished for those who have left old creeds, doubters, skeptics, atheists if you will, for all have human sympathies, and are welcome here if they be homeless.

The reverend gentleman in commenting upon the second idea, that of faith, announced it as in the supremacy of man above all modes of faith, form or institution. The

Supremacy of The Human Mind, the dignity of the human character, the supremacy of reason. He referred to the history of man as laid down in the Scriptures; the sayings of Jesus and Paul as illustrative of his importance. He recognized supreme merit in man, whatever his origin and his destiny. Whether his history is to be found in Genesis or the writings of Darwin, it matters not, He is at the top of everything and must judge everything. He referred to the fact that man's supremsny had been cloaked by the doctrines of total depravity, but it has been always recognized; he denied that it is their mission to pull down all that the world holds in reverence. They say yes! a thousand times louder than they say no! It might be admitted that image breaking was their province, destroying those idols of the heart, which have been held up to represent Deity, but it was also to preserve everything sacred, reverential and of good report.

HARLEM UNITY CHAPEL.

The Principle of Health and Peace-Society at the Present Day-Sermon by

the Rev. William T. Clarke. Most of the congregation belonging to Harlem Unity Chapel, in 128th street, west of Fourth ave-Unity Chapel, in 128th street, west of Fourth avenue, not having returned from their summer vacation, the reopening service yesterday morning was not as well attended as its scholarly pastor, Rev. William T. Clarke, deserves. His text was Matthew xvil., 1—"And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart." He commenced, referring to the separation of the Summer, I rejoice that no serious illness or accident has rejoice that no serious illness or accident has visited you, and that death has snatched no member from our little flock into the great upper fold. You come from the hills, the mountains, and from the places where Old Ocean rolls in mystic malesty. You come bringing the fruits of the Summer in strengthened limbs and invigorated minds. The cool air and bracing bath have left their deposit in lungs and blood. The flowers that

BLESSINGS OF HEAVEN
have been taken up into lancy. The splendid landscapes and gorgeous sunsets have been absorbed in
imagination. What have you to show for your vacation but the blush upon your cheek, the stouter muscle, the invigorated faculties, the added honor muscle, the Invigorated faculties, the added honor of work and engagement, and a whole gallery full of choice and splendid recollections? And so it will be when this life season closes, and Autumn drops his frost upon our heads and sends his shiver through our limbs and we are summoned home empty-handed. All Our Gatterings and withered leaves. Nothing shall we carry up but the vigor and discipline of minds, the honor of uschulness and a brain full of

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DEATHLESS MEMORIES

to inspire. The text which I have chosen for this morning suggests a principle and a method of the greatest practical moment. That principle relates to the highest health, and that method to the truest peace of the human race. Christ's experience was not exceptional. He illustrates the general fact; He indicates the universal law. It is only as men gather up their trailing garments out of the tangle of the street and wrap themselves about with a mantle of great thoughts and holy impulses and go apart into the mountain tops for meditation, where, in the silence and the serenity, the carth fades out of eight and out of mind, and their spirits commune with the spirits of Heaven and God, that they feel spiritual. I know all the pleasures, all the profits of society. The superiority of the modern over the ancient world is owing to the sounder principles of society. The superiority of the modern over the ancient world is owing to the sounder principles of society. The superiority of the individual is ever half a man until he is enticed into the frame-

perfectly drenched with matter to which perfectly indifferent. Three-quarters of lack the grace to let a stranger alone. Is a vast tree, of which each individual is

BROOKLYN CHURCHES.

TALMAGE'S TABERNACLE.

The Lord Our Shepherd's Care for His Our Greatest Glories-A Hit at Puri-tanical Dogmas-A Grim Religion That

Mr. Talmage's sermon yesterday morning we founded on the text "The Lord is my shepherd". a portion of the first verse of the twenty-third Psalm. It was an earnest, practical discours filiustrative of God's care for His children. In open ing the preacher said that, what with post-an fence and our pride in Southdown, Astrachan and Flemish variety of sheep, there was no use now of the old time shepherd. Such a one has an abund ance of opportunity of becoming a poet, being out o doors twelve hours of the day, and ofttimes waking in the night on the hills, and if the stars or the tor rents or the sun or the flowers had anything to say he was very apt to hear it. The Ettrick Shep herd of Scotland, who afterwards took his seat is the brilliant circle with Wilson, Lockhardt and Maginn, got his wonderful poetic inspiration in the ten years in which he was watching the flocks of Mr. Laidiaw. There was often a sweet poetry in

of the Scotch shepherd. One of these Scotch shepherds lost his only son, and he knelt down in has seemed good in Thy Providence to take from me sand-blind mortals I seemed to be most in need of it; and how I shall climb up the hill of sorrow and old age without it Thou mayest ken, but I dinna." David, the shepherd boy, was watching his father's sheep. They were pasturing on the very hills where afterwards a lamb was born of which you have heard much—"the Lamb of God, which taketh away the sin of the world." David, the shepherd boy, was beautiful, brave, musical and poetic. There in the solitude he struck the heart's string that is thrilling through all the ages.

Mr. Talmage said that if God would help him he would speak to his congregation of the shepherd's plaid, the shepherd's crook, the shepherd's dogs,

plaid, the shepherd's crook, the shepherd's dogs, the shepherd's pasture grounds and the shepherd's folds. It would be preposterous, he continued, for a man going out to rough and besoiling work to put on splendid apparel. The potter did not work in velvet, nor did the SERVANT MAID FUT ON SATIN while tolling at her labor. The shepherd did not put on a splendid robe in which to go out amid the storms and the rocks and the nettles, but he put on rough apparel appropriate to his exposed work. The Lord, our Shepherd, coming out to hunt the lost sheep, put on no regal apparel, but the piain garment of our humanity. The preacher knew that the old painters represented a halo around the babe Jesus, but he did not suppose that there was any more halo about that child than about the head of any other babe that was born that Christmas eve in Judea. The Lord put on the besoiled and tattered raiment of our humanity. The work of saving the world was rough work, rugged work, hard work, and Jesus put on the piain raiment of our fiesh, and wore our woes; and, while earth, heaven and HELL STOOD AMAZED at the abnegation, He wrapped around Him the shepherd's plaid. Cold mountains and the midnight air witnessed the fervor of His prayer. The shepnerd's crook—this was a rod with a curve as the end, which, when a sheep was going astray,

shepherd's plaid. Cold mountains and the midnight air witnessed the fervor of His prayer. The shepherd's crook—this was a rod with a curve at the end, which, when a sheep was going astray, was thrown over the neck of the sheep, and in that way it was pulled back. All we, like sheep, have gone astray, and had it not been for the Shepherd's crook we would have fallen long ago from the precipice. Here was a man who had been making too much money. He was getting very vain, and said, "After a while I shall be independent of all the world." By and by disasters came to him. What was God going to do with him! God threw over him the shepherd's crook and pulled him back into better pasture. Here was a man who had always been well, and who never had any sympathy with invalids. He called them coughting, wheely the was going to do with him. With the shepherd's crook he was pulled back into better pastures. What would become of us were it not for the Shepherd's crook? Mr. Talmage related a circumstance which occurred while he was crossing the ocean from his summer trip to England. He had got a cinder in one of his eyes and went for relief to the engineer of the steamer, who put his large, sooty hand upon him, took a knife, and, wrapping the lid of the eye around it, removed the cinder. He expected to be hurt, but was not. There come times in our Christian life when our spiritual vision is being spoiled and all appliances fail; then there comes some grant trouble and, black-handed, lays hold of us and removes that which would have ruined our vision forever.

At the time of the war, they might remember,

trouble and, black-handed, lays hold of us and removes that which would have rulned our vision forever.

At the time of the war, they might remember, at the North and South the question was whether The Black thoors would profit; but when they were put into the struggle they did fight. In the great day of eternity it would be found out that it was not the white regiment of joy that gained your greatest glories, but the black troops of trouble, misortune and disaster. Where you have gained one spiritual success from your prosperity you have gained ten from your adversity. The shepherd's dog—they watched the straying sheep and drove them back again. Every shepherd had his dog from the nomads of Bible times down to the Scotch herdsman watching his flocks on the Grampian Hills. Our Shepherd employed the criticisms and persecutions of the world as His dogs. There were those whose whole work it was to watch the inconsistencies of Christians and bayk at them, and if one of God's sheep went astray, the whole world howled with more avidity than a stray sheep when a shepherd's dog caught it by the fank. It ought to put us on our guard. They could not blie us if we kept near the Shepherd.

would only trin the vines in the produced better grapes. We had noticed that different flocks of sheep had different marks on them—sometimes red, sometimes bue, sometimes a straight and sometimes a crooked mark. The Lord, our Shepherd, had a mark for all His sheep. It was a red mark—the mark of the cross. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Referring to the shepherd's pasture grounds. Mr. Talmage said that the Lord our Shepherd had a large pasture ground and took us in the Summer to the mountains and in the Winter to the valleys. Oh, the comfort and joy of this pasture ground for all of God's children! And, then, the Lord had a fold for all of them, where they were protected from the storms and the jackals of temptation and trouble.

In his concluding passage the preacher said:—It is time we got over the morbid ideas of how we shall get out of this world. You make your religion an undertaker, planing comms and driving hearses.

YOUR RELIGION SEMILES

hearses.

YOUR RELIGION SMELLS
of the varnish of a funeral casket. Rather let your
religion come out to-day and show you the sheepfold
God has provided for you. Alas for those who are
finally lound outside the enclosure! * * Today the Heavenly Shepherd calls you with the
music of Heaven, bidding you leave your sin and
accept His pardon. Oh, that all this flock would
hear the piping of the Good Shepherd!"

Rev. F. G. Clark, D. D., commenced his labor as pastor elect of the Tompkins avenue Presbyterian church, Brooklyn, yesterday morning. The church presented a beautiful appearance, with its organ just erected behind the pulpit, its floral decora-